CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

DOMESTIC.

UNITED DOMESTIC MISSIONARY SOCIETY. The anniversary of this society concluded the interesting religious celebrations of the last week. The meeting was held on Friday evening at the City Hotel. Gen. Stephen Van Rensselaer, the President, presided, assisted by his Excellency, Governor Clinton, and the Hon. James Kent.

It appears that the committee have extended aid during the last year to 148 churches and congregations, and that these congregations have been statedly supplied in whole or in part, by 127 missionaries.

Of the missionaries, 100 have been employed in the state of New York; 1 in Vermont; 1 in New Jersey; 7 in Pennsylvania; 7 in Ohio; 1 in Michigan; 4 in Indiana; 3 in Missouri; 1 in Illinois; 1 in East Florida, and 1 in Lower Canada.

To assist the churches to which they minister, in the support of these missionaries, the committee have paid out, since the last anniversary, including the expenses of their office, and of the agencies which they have employed, the sum of $10,156.

From the Treasurer's account it appears that the receipts of the last year have amounted to $11,804, and that there is now in the treasury $1,647.

More than the sum at this time in the hands of the treasurer is now due for missionary services which have been already performed; and besides this, the committee are now under pledges for the support of missionaries whose labors are yet to be discharged, to the amount of about 7000 dollars, which they are bound to pay as it shall become due, in the successive months of the coming year.

In the conclusion of their report, the Board announce that in consequence of the success which has hitherto crowned the exertions of this society, it has been deemed advisable to enlarge the sphere of its operations, and augment its means of support, by transforming it into a national institution. For this purpose a numerous and respectable convention of the friends of Domestic Missions from all parts of the United States, had been held during the week, which had unanimously agreed to the formation of an American Home Missionary Society. And it was recommended to this society to sanction the measure by abandoning its distinctive character, and merging itself into the proposed institution.

Rev. Mr Wisner, of Boston, moved a resolution for changing the name of the society by adopting that of the "*American Home Missionary Society,*" and adopting the constitution which had been prepared in the convention of delegates; which was seconded and adopted.

New York Com. Adv.

FOREIGN.

CATHOLIC CHURCH IN CANADA. Lower Canada contains a population of half a million of souls. They are a moral, industrious, sober, and contented people, attached to their own customs, laws, language, and religion.—They are Roman Catholics, but as their clergy are educated in Canada, and have no connexion with the Pope, or with any foreign power, all political objections to that religion are in the case of Lower Canada, removed.—The church is not paid by the government, as was erroneously stated in Parliament, but has the twenty-sixth part of the grain raised on the lands of Catholics. This claim the law acknowledges, but this is all the favor shown to the Catholic religion. If a Catholic sells his land to a Protestant, or if he thinks proper to become a Protestant himself, his estate is no longer liable to this very humble tithe. Hay and potatoes are exempted from this charge. The church is governed by a bishop, (a native of Canada,) who receives in addition to the rent of some lands of no great value, one thousand pounds per annum from the Civil List of Great Britain. This annual thousand pounds is all that the Catholic church establishment of Canada costs the mother country. The 26th part of the grain from the Catholic lands is found to be ample allowance. The income of the *cures* average £300 per annum, which affords them, in a cheap country, the means of living most respectably, and of even exercising a very liberal hospitality. This short account of the Canadian church marks strongly the difference between the Canadian and the American character, and in some measure accounts for it.

Quebec Gazette.

A lady, residing in Edinburgh, has sunk two hundred pounds, the interest of which is to be given to some distinguished clergyman for preaching an annual sermon against cruelty to animals, and we subjoin a short account of the first discourse that has been preached on that subject, in consequence of this benevolent appropriation, by the celebrated Dr Chalmers—"Yesterday forenoon (Sunday, March 5) the Rev. Dr Chalmers preached in the High Church, a Sermon, from Proverbs xii. 10. 'A righteous man regardeth the life of his beast,' being the first annual sermon against cruelty to animals. The discourse was distinguished for that powerful eloquence and impressive manner, which characterise the composition and the style of the Rev. Doctor, and was listened to with breathless attention by a most crowded audience. He took a luminous and comprehensive view of his subject, reprobated the cruelty to which various animals are subjected, to pamper the appetite of the epicure and the sensualist; condemned the sports of the field and of the turf, as being the means of blunting that sense of feeling which man should possess to animals subject to his power, and contrasted the cruelty which was exercised by man on the inferior animals, to the beneficence and goodness which mark the character of the Divine Being to the human race. So early as nine o'clock people began to collect round the doors, and at half past ten, when they were opened, the crowd was immense and the rush very great. The passages were so crowded, that it was with considerable difficulty the judges and magistrates got into their seats." *Edinburgh Courant.*

ORIGINAL COMMUNICATION.

The following article was offered as a Report to a Benevolent and Religious Association in one of the churches of this city. A place has been asked for it in the Christian Register, which we cheerfully give.

The Objects and Merits of the American Society for Colonizing the free People of Color of the United States,

The continuance of slavery in a nation, whose very existence is based upon free and equal rights, is a paradox that may well excite the astonishment of the christian and philanthropist of less favored countries. Yet such is our case. That this is an evil pregnant with the most alarming consequences to our political and even moral existence, no one will be hardy enough to deny.

It has for a long time been a subject of serious and melancholy reflection with the wise and the good amongst us; and various have been the means which have been devised to free us, if possible, from this threatening calamity. Among the many expedients that have heretofore been suggested, colonization in Africa was eventually adopted, as affording the surest prospects of ultimate success; and as being the least exposed to the various objections, that had been urged to the measures proposed for effecting this important object.

With a view to the experiment of African colonization, the society, (the objects of which we are about to inquire into,) was organized at Washington in 1816.

Many of the most eminent and distinguished men of our nation have zealously attached themselves to its interests.

The great and leading objects of the society are of importance to every individual in the community. It desires to excite an interest throughout the country to our colored population. It wishes to enlist public opinion on its side; it aims at no party, no sectional interest; it hopes to make every citizen its partizan, but it is anxious that every citizen should exert in its behalf his influence from the conviction of his conscience. It intends to colonize in Africa our free people of color as fast as funds can be obtained, and to institute at home schools for the instruction of colored children. It regards colonization as the first step towards general emancipation and African civilization. The attention of the society will, and must of course, for a long time be directed solely to the free blacks in our country. It is not expected that all the views of the society will be realised in a limited period; its first object will be to demonstrate its practicability, its ultimate objects are prospective; but the time may come when they will be accomplished.

Slavery in our country is of immense extent, and will require the combined energies of reason, and religion, and wealth, and talent, and above all the stupendous influence of public opinion to eradicate it. Something then should surely be done. It is time to commence. We cannot, we ought not as christians, as men of moral principle, to sit quiet while this most threatening evil continues to increase.

The greatest and most magnificent results in religion, in political liberty, and in science have been brought about in their outset by the most slender means; and why should not this, the triumph of humanity be in like manner effected.

We come next to consider the merits of the society.

What has it already done? What does it propose further to do? What claim has it upon us for support and aid? It has founded a colony in Africa. It was enabled shortly after its organization to send out agents and explore the western coast of Africa, and seek the best position for its establishment. Most unfortunately the spot originally selected proved unhealthy. The situation was necessarily abandoned, and the colonists originally carried out were obliged to seek a temporary asylum at Sierra Leone. Not discouraged, however, by this early reverse of their humane efforts but stimulated to more active exertions, the society equipped another vessel with agents and an additional number of colonists, with instructions to seek a more favorable settlement. Another survey of the coast was instituted which terminated in the selection of Cape Mesurado, about three hundred miles from Sierra Leone, as the most favorable site. To this place the colonists were all removed. The present settlement is healthy, fertile and most advantageously situated for commercial purposes.

The primary objects of the society have thus far been successfully obtained. It is true that unforeseen calamities did befal their first attempts, but notwithstanding this, a colony has been formed, and is at present in successful operation.

Free blacks have been found willing to become colonists in numbers greater than the funds of the society could provide for. A school on a very extensive plan has been happily commenced under the immediate auspices of the society. A colony once firmly established in Africa, enjoying freedom and civilization, may in time be the most effectual means of civilizing the entire continent, and ultimately extinguishing the slave trade.

Another important advantage arising to humanity from the settlement of a colony in Africa is that we have a permanent place of refuge for captured negroes and slaves, who would not otherwise obtain their liberty. It is believed that many slaveholders in our country would be induced from principle to free their blacks, were they assured that they could enjoy their freedom in Africa. For terrible as slavery is with us, yet it is a less evil than would occur were the slaves set free, and allowed to remain in the places of their former servitude. But the colony looks chiefly for its increase to the free blacks, it does not expect that slaveholders generally will be induced to emancipate their slaves. Their property in them is as sacred as any right which our laws guarantee; and until some just and equitable plan can be established by the general government for their gradual emancipation and colonization in accordance with the views of the society, the slave owner will retain his property in them. Give him but a reasonable equivalent, and he will willingly acquiesce in any plan for their future welfare.

But it is said why prefer Africa? Why not settle your slaves within your own territory? The answer is obvious. Our colored population, either from an original infirmity, or from a long period of intellectual degradation, have caused a prejudice, perhaps most unjust, to exist with respect to their inferiority. It is useless to deny that we ever have considered, and ever shall consider them, while they remain amongst us, as a debased race, if we do not show this in our professions, we certainly do in our actions towards them. It is a fact which no reasoning can disprove, that we never have met, and never can meet them on a footing of equality. We cannot extend to them the hand of hospitality, nor admit them within the domestic circle. Nature has drawn between us a line which will forever bar our union. In this respect our slaves differ from those of the nations of antiquity; when they were enfranchised, the arm of friendship was cheerfully extended to them, and they were at once admitted as free and equal citizens.

Why then should we seek to raise up in our very bosoms a race of men so distinct and separate in all their habits and feelings? The conviction that they were considered an inferior and debased race must necessarily render them jealous and inimical towards us. Besides Africa is the land of their fathers; there nature intended them to remain; there they will enjoy all the facilities for cultivating the arts, sciences, religion, and every social virtue. They will possess a climate and inhabit a land the most congenial to their natures.

Moral and religious instructers and guides will be provided for them until they can govern and direct themselves. There they will all be equals, with no consciousness of abasement, and there it is, as we fondly anticipate, that in time they will exalt themselves to the eminence, from which a long night of civil and intellectual degradation has kept them at so great a distance.

It is our opinion that by the successful and well timed efforts of this society much more may be effected towards general emancipation, than has yet been anticipated. We believe that if it is aided and fostered by the enlightened and influential among us, humanity may hereafter boast in our land a signal triumph.

An extensive, flourishing, and thriving colony will be built up in Africa. It will hereafter become the permanent abode of our black population. The intellectual inferiority of the African will cease to exist. Morality and religion by the aid of wise and pious teachers will be extensively cultivated. And Africa may yet rise to a level with the civilized nations of the earth.

BIBLICAL CRITICISM.

John iv, 9.—*The Jews have no dealings with the Samaritans.* In John viii, 48, is a most striking example of the enmity of the Jews towards the Samaritans. "*Say we not well,*" said they to Jesus, "*that thou art a Samaritan, and hast a devil?*" Our Lord so far accommodated himself to this state of public sentiment and feeling, that, not unnecessarily to excite a prejudice against his religion in the minds of Jews, he said to his apostles, when he sent them out to preach, "go not into the way of the Gentiles; and *into any city of the Samaritans enter ye not.*" (Matt. x. 5.) But with a delicacy peculiar to himself, and a force which must have subdued any other enmity than theirs, he resisted this prevailing sentiment and feeling, in the inimitable parable of *the good Samaritan*; and in a manner scarcely less affecting, when having healed ten lepers, one only of which, and he *a Samaritan*, returned to thank his benefactor, Jesus said to the Jews who were about him, "were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, *save this stranger.*" But though he commanded his apostles not to preach in Samaria, he went there himself, and many of them believed in him. Yet was Judea peculiarly, and almost exclusively the sphere of his preaching and his labors; for such was the bigoted and malignant spirit which then pervaded the Jews, that had our Lord told them, he was equally their Messiah and the Messiah of the Samaritans, they would at once universally, and with contempt or abhorrence, have rejected him.

Samaria was built by Omri, king of Israel, who began to reign, A. M. 3079. He gave it that name, because he bought the hill on which it stood of Semer, or Samar. It was the capital of the ten tribes. But the Samaritans of later times were a mixture of such Jews as remained in the land, when the ten tribes were carried into captivity; of those who afterwards returned there; and of the Cuthæns, or Cuthites, who were sent there by Shalmaneser, king of Assyria. These Cuthites brought with them their idols, and for a long time retained their own worship. But one of the sons of Jehoiada the high priest, whom Josephus calls Manasseh, married the daughter of Sanballat the Horonite; and the law of God having forbidden the intermarriage of Israelites with persons of other nations, he went, with many others, and settled under the protection of the governor of Samaria. From that time, the worship of the Samaritans approached much nearer to that of the Jews; and afterwards they obtained permission from Alexander the Great to build their temple upon mount Gerizim. It appears from this chapter, that in the time of our Saviour, they called themselves the *posterity of Jacob*; (ver. 12.) that they professed to be in expectation of the Messiah; (ver. 25.) and that our Lord found them well disposed to receive him, even before he had wrought any miracles among them. But though they generally received the articles of the Jewish creed, they differed from the Jews of Judea, 1. in the rejection of all the other books of the Old Testament, except the five books of Moses, and perhaps the books of Joshua and Judges; and 2. in the belief that God was to be worshipped, not in the temple at Jerusalem, but exclusively in that of mount Gerizim. The first of these differences would not have been an insurmountable wall of separation between them. The Samaritans would have been pardoned by the Jews, for denying, and giving up the greatest portion of the sacred records. But not to acknowledge the exclusive sanctity of their temple; not to pronounce their Shibboleth; this was the rank offence for which there could be no forgiveness. How striking is the resemblance of this to the difference in religious opinions, which has ever since inflamed the worst passions, and made men the most malignant of enemies? Yes, this was the principal cause of that mutual enmity, which is so strongly marked in almost every instance in which Jews and Samaritans are mentioned.—Hence, in the very moment of acknowledging him as a prophet, the Samaritan woman said to Jesus, "Our fathers worshipped in *this mountain,*" pointing to mount Gerizim; "but *ye Jews* say, that *in Jerusalem is the place where men ought to worship.*" And when the Samaritans refused to receive our Lord "because his face was as though he would go to Jerusalem," it was because, in going to Jerusalem to keep the passover, he showed that he preferred the temple there to that on mount Gerizim. Each had a temple, in which alone he thought God could be acceptably worshipped. Therefore they would neither eat nor drink together; nor interchange the smallest offices of kindness. By the tradition of the Pharisees, Jews were allowed to *buy* of the Samaritans; but the murder of a Samaritan by a Jew, would not have been accounted a crime.

Christian Disciple.

BIOGRAPHY.

THE REV. ROCHEMONT BARBAULD

was descended from a family of French Protestants. During the persecutions of Louis XIV his grandfather, then a boy, was carried on board a ship inclosed in a cask, and conveyed to England. Here he settled, and had a son who became a clergyman of the Establishment, and on the marriage of one of the daughters of George II. to the elector of Hesse was appointed her chaplain, and attended her to Cassel. At this place his son Rochemont was born and passed his childhood; on the breaking up of the household of the electress he spent a year at Paris, and then accompanied his father to England, who destined him for the church, but, somewhat unadvisedly, sent him for previous instruction to the dissenting seminary of Warrington. The principles which he here imbibed, impelled him to renounce all his expectations from the Establishment; though by such a renunciation, which threw him upon the world without a profession and without fortune, he raised obstacles which might well have appeared insuperable, to the completion of that union on which he had long rested his fondest hopes of earthly felicity.

[A situation was however obtained, which enabled him to accomplish his wishes, and in May 1774, he was married to Miss Anna Letetia Aikin. Their union was never blessed with children. Mr Barbauld was successively the pastor of a congregation at Palgrave, at Hampstead, and at Newington. He died Nov. 11, 1818. Mrs Barbauld communicated to the Monthly Repository a memoir, in which the character of her husband is thus delineated.]

"The scenes of life Mr Barbauld passed through were common ones, but his character was not a common one. His reasoning powers were acute, and sharpened by exercise; for he was early accustomed to discussion, and argued with great clearness; with a degree of warmth indeed, but with the most perfect candor towards his opponent. He gave the most liberal latitude to free inquiry, and could bear to hear those truths attacked which he most steadfastly believed; the more *because* he steadfastly believed them; for he was delighted to submit to the test of argument, those truths, which he had no doubt could, by argument, be defended. He had an uncommon flow of conversation on those points which had engaged his attention, and delivered himself with a warmth and animation which enlivened the driest subject. He was equally at home in French and English literature; and the exquisite sensibility of his mind, with the early culture his taste had received, rendered him an excellent judge of all those works which appealed to the heart and the imagination. His feelings were equally quick and vivid; his expressive countenance was the index of his mind, and of every instantaneous impression made upon it. Children, who are the best physiognomists, were always attracted to him, and he delighted to entertain them with lively narratives suited to their age, in which he had great invention.—The virtues of his heart will be acknowledged by all who knew him. His benevolence was enlarged; it was the spontaneous propensity of his nature, as well as the result of his religious system. He was temperate, almost to abstemiousness; yet without any tincture of ascetic rigor. A free, undaunted spirit, a winning simplicity, a tendency to enthusiasm, but of the gentle and liberal kind, formed the prominent lineaments of his character. The social affections were all alive and active in him. His heart overflowed with kindness to all,—the lowest that came within his sphere. There never was a human being who had less of selfish and worldly feelings,—they hardly seemed to form a part of his nature. His was truly the charity which thinketh no ill. Great singleness of heart, and a candor very opposite to the suspicious temper of worldly sagacity, made him slow to impute unworthy motives to the actions of his fellowmen; yet his candor by no means sprung from indifference to moral rectitude, for when he could no longer resist conviction, his censure was decided and his indignation warm and warmly expressed. His standard of virtue was high, and he felt no propensities which disposed him to lower it. His religious sentiments were of the most pure and liberal cast; and his pulpit services, when the state of his spirits seconded the ardor of his mind, were characterized by the rare union of a fervent spirit of devotion, with a pure, sublime philosophy, supported by arguments of metaphysical acuteness. He did not speak the language of any party, nor exactly coincide with the systems of any. He was a believer in the pre-existence of Christ, and in a certain modified sense, in the atonement; thinking those doctrines most consonant to the tenor of scripture;....but he was too sensible of the difficulties which press upon every system, not to feel indulgence for all, and he was not zealous for any doctrine which did not affect the heart. Of the moral perfections of the Deity he had the purest and most exalted ideas; on these was chiefly founded his system of religion, and these together with his own benevolent nature led him to embrace so warmly, his favorite doctrine of the final salvation of all the human race, and indeed, the gradual rise and perfectibility of all created existence. . . . . His latter days were oppressed by a morbid affection of his spirits, in a great degree hereditary, which came gradually upon him, and closed the scene of his earthly usefulness; yet in the midst of the irritation it occasioned, the kindnes of his nature broke forth, and some of his last acts were acts of benevolence."

Mrs Barbauld's Life and Works.

SELECTION.

In seasons of comparative tranquillity, the friends of the uncorrupted gospel are furnished with numerous and favorable opportunities of serving by their virtues the interests which should be dearest to their hearts. I say *in seasons of comparative tranquillity;* for whoever aspires to the character of a real christian must always maintain a conflict with the ignorance, errors and vices of the world.—The most comprehensive, yet perhaps, at the same time, the most appropriate exhortation which I can address to those who bear the distinction of Unitarian Christians, is what our Lord delivered to his immediate disciples; "Let your light so shine before men that others may see your good works and glorify your Father who is in heaven." *Good works,* the natural fruits of devotion, faith and hope, the active habits of piety, righteousness and love, will do more to recommend the articles of your religious belief than the most forcible arguments or the most captivating eloquence; they will make an impression still deeper and more extensive, and inferior only to that which is produced by well supported sufferings.

But let me not satisfy myself with general advice. There are virtues which peculiarly become men of certain classes and in particular situations; there are virtues which will be signally ornamental and valuable in persons who profess the genuine religion of the Saviour. First in the number, are *serious reflection and habitual devotion.* It is pleasing and it is useful to behold men who claim to be in possession of religious truth, yielding their understandings, hearts and lives to its holy influence; it is pleasing and it is useful to perceive that they have in earnest dedicated themselves to the God of nature and revelation, and that they duly acknowledge him in all his providential appointments, in all his

special ordinances and institutions. If in their bosoms and in their families an altar is consecrated to him, and if the behaviour of each of them speaks the language of the psalmist, "Lord, I have loved the habitation of thy house, and the place where thy honor dwelleth," they, so far, do much to obviate reproach, and to ensure to their doctrine a patient and a candid hearing. And the influence of such a temper and conduct will be aided, if they unite with them the spirit of *unaffected candor*, not that candor which confounds the distinctions between truth and error, between good and evil, and which of course, is indifferent to both, but that which respects motives, makes allowance for imperfections common to us all, and censures not others in the exercise of a liberty which itself takes. Such candor, if it do not gain our brother, will not increase his prejudices against us; and it will prevent our ardor in the defence of truth from being accompanied, even in appearance, by a want of judgment or of kindness. There is, moreover, *an honorable discretion*, there is *a steady perseverance*, which the professor of divine truth ought, above all men, to cherish and display. Let it be seen that truth alone is his object; and in pursuit of this object let him not faint or grow weary, whatever be the opposition which he meets with, and from whatever quarter it proceeds. Virtues such as these have been highly beneficial to the cause in which we have embarked, and therefore deserve our assiduous cultivation.

In this cause we must also put forth our exertions; these must be partly individual, but principally social. Perhaps there is no well informed and serious professor of Christian truth, who has it not in his power to instruct the young and ignorant in the simple doctrines of religion. Yet even his best planned and most zealous efforts require, in this and in every case of importance, the aid and countenance of society; and why, through the fear of giving offence, why through a dread of shame, two of the most unworthy passions by which men calling themselves christians can be actuated, should we refuse to associate with our brethren for a purpose confessedly so momentous? Thus to stand forward in defence of the simplicity of the gospel is the more obligatory since the prevalance of error respecting God and Christ is often accompanied with a spirit of bigotry and intolerance, which is manifestly hostile to personal and to social happiness.

J. Kentish.

CHRISTIAN REGISTER.

SATURDAY, MAY 27, 1826.

Our readers will observe in another column, a notice of the anniversary of the *American Unitarian Association*. We beg leave to remind them of the invitation given to all persons interested in Unitarian Christianity, to be present; especially as we understand that circumstances have prevented that personal application for subscriptions, which it was intended should be made before the annual meeting. Many Unitarians also in this city and vicinity have not yet become members of the Association from a desire of more complete acquaintance with its purposes, or from an apprehension that it would fail in accomplishing its objects through a want, either of energy in its conduct or encouragement by the friends of liberal christianity. We hope all such persons will attend on Tuesday evening. They will at least learn what has been done, and what apportunities are afforded of future good. This occasion is thought to present a favorable opportunity for collecting the friends of liberal principles, and interesting them in one another and in common objects. A mutual acquaintance and good understanding have long been felt to be desirable, and there is reason to hope, that the interchange of sentiment and the free discussion of such a meeting will have an effect to bind togother more closely the scattered members of our body, and establish the love and influence of the purest principles of truth.—We will merely add, for the information of those who may wish to entitle themselves to the privileges of membership, that subscriptions are received at the Treasurer's office, 19 Water street, or at the Depository, 81 Washington street.

Agreeably to the intimation which we gave last week, we publish to day a sketch of the remarks made by Mr William Russell at the recent meeting in the Pantheon. The impression which was made by them on those who heard them, was very great, and the desire has been frequently expressed that they might be published. We give the best report we are able, and should have been glad to render it more full.

Mr Russell having been called up by a gentleman present, adverted to circumstances which gave him peculiar opportunities of becoming intimately acquainted with Mr Adam. This acquaintance took place at the time when Mr A. was attending the Greek lectures at Glasgow college; having been sent for that purpose from the Baptist missionary academy at Bristol.—The general impressions of the religious community with respect to Mr Adam's talents, were highly favorable. No candidate for the missionary service had given higher promise of usefulness and eminence. His occasional public addresses and his sermons were acceptable, not only to the community at large, but to the clergy, and the gentlemen of college. Dr Chalmers was known to take a deep interest in Mr Adam, and to bestow on him much time and attention, during the winter in which he attended at the university. Dr C. valued Mr A. not only as a missionary, but as a man, whose talents entitled him to attention and respect.

Such was the standing of Mr Adam, at the time when he resided in Glasgow. We cannot suppose that any change of intellectual character would necessarily take place in his passing from trinitarian to unitarian sentiment. Perhaps the strongest fact that could be brought forward to prove the estimation of Mr A.'s abilities, is the circumstance of his having been selected from among the missionaries, as the fittest person to meet a man of Rammohun Roy's mind.

A stranger to Mr A. would be very likely to err in estimating his intellectual character. He is naturally diffident, and shrinks from publicity. His plain, unpretending manners might produce the impression, that he was but an ordinary person. In regard to mental ability he is by no means so. His talents have not yet been brought to an adequate test.—Place him in the proper sphere of action, and then we can decide this point.

In Glasgow, Mr Adam was esteemed a man singularly qualified for missionary enterprise, by the mildness and suavity of his temper. His disposition was peculiarly amiable.

With regard to Mr Adam's disinterestedness, nothing could be more satisfactory, than the facts connected with his management as a student of the missionary academy. He boarded in Glasgow at the expense of the missionary society; and, instead of consulting his personal comfort, he voluntarily took up his residence in an obscure alley and lived upon the plainest fare, that he might save the funds of the mission for the use of others. Twice or three times the amount of his expenditures could not have been considered unreasonable. Unless Mr Adam's character has undergone a change, his use of missionary funds will be the most prudent and economical.

In these statements, said Mr Russell, and in all this part of the discussion of the evening, a wrong course perhaps has been taken. It hardly seems proper to discuss Mr Adam's character *here*. If christians in Calcutta are satisfied on this score, one great point is gained; and if christians in England are satisfied, another point is gained. *We* are at the third remove in this affair, and should rest in the decision of christians in Calcutta and in England.

A gentleman who has been for some time a resident in Calcutta, informs us that Mr A., he believes, is a good man—a moral man—but not a very religious man. Mr A. when in Glasgow was distinguished for piety. He was perhaps the most eminently pious person of his years. That he has not undergone any change of character in this respect, since he went to India, would appear from the fact that there is a letter in print, (from an eminent member of the Baptist church in Calcutta,) regretting the loss sustained by a man of Mr A.'s exemplary piety passing to another denomination.

There seems to us great force in the observation of Mr Russell in the last paragraph but one. We are acting, we must act, in concert with our brethren of England and India.—They have opportunities of judging which we do not possess. We must have confidence in their judgment. We must to a certain extent rely upon their opinions. As this is not an original motion of our own, in which we act independently, but in a case which we are desired to aid the action of others; we must confide in our partners and coadjutors. If they are satisfied, we should be, because they have an equal interest in the event, with many fold better opportunities of information.

A correspondent has furnished a list of volumes for children, published last week, which we believe may be recommended without hesitation to those who are inquiring for children's books, either for their families or for juvenile libraries. We shall be glad to publish such additions to the list, as may be pointed out by persons of experience and judgment.

The subject of juvenile libraries is one in which we take an interest, and which we are rejoiced to find attracting more and more attention. We hear of them established or being established in many parishes; and shall be glad to receive and spread such information respecting the mode of conducting them as may aid their formation in other places. If attached to Sunday schools, or under the direction of the minister, or some discreet person in the society, they may greatly aid in forming an early habit of reading, and the love of virtuous conduct in the children who have access to them. In several of the congregations in this town, religious libraries have been recently formed, and opened for use on a very liberal footing. May it not be recommended that a separate department be instituted in them for the use of the children?

We have before us a letter from a gentleman travelling to the Western States, from which we are permitted to quote a few passages, which, though not of great importance, yet we are sure will interest our readers, at least those of them who have already known something of Mr Kay.

"Thursday, 20th April, arrived at Harrisburg after a day's ride of 100 miles. I called on Mr ——— the next morning. In the evening he returned my call, and took me home to his pleasant and hospitable family, where I stayed till the night previous to my ride to Northumberland. He informed me that Mr Kay, on account of his ill health, has been able to visit them but twice during the session of the assembly. This has been a damper to their success, for they expected to obtain much from the members of the Assembly through the effects of his preaching. They are exerting all their energies to build a church. The agreement is made with the architect and was to be signed the next Monday. The present members of the society are very zealous, and their opinions spreading as rapidly as could be expected It is an important and flourishing place."

"* * * I called [at Mr Kay's, Northumberland] at about eight o'clock in the evening.—They were all seated around a cheerful fire light, and I can safely say, I never saw a more harmonious, affectionate and happy family in my life. I could read my welcome in the youngest face among them.—A common spirit of hospitality and affection appeared to pervade every bosom, and this too under the keen pressure of poverty. I know of nothing but pure zeal, and the grave of Priestley, that can induce him to remain here, for he has talents that would support him handsomely in New England. I have spent much time in the family of Mr B——, of Sunbury, about two miles or twenty minutes walk from Northumberland. He is a worthy and good man. He has given you so particular an account of the religious affairs of this place and its vicinity, that I shall only add a description of the meeting houses in Northumberland. Of these there are three; those of the Methodists and Presbyterians are one story wooden buildings, not painted, and I should judge 16 by 18 feet. The Unitarian church is a two story brick building, 25 or 30 feet square."

We have been permitted to present to our readers a copy of a letter received from the highly respected Bishop Cheverus, to a gentleman of this city, which will doubtless afford gratification to the numerous friends of that deserving Prelate, who will long be remembered in this vicinity with affectionate interest.

Montauban, [France,] April 8, 1826.

Dear and Honored Sir,—I have been favored with your kind letter of Dec. 15. It has been gratefully received. The Rev. Mr Taylor, who was to be the bearer of it, remained in N. York, but his letters give me hope that I shall soon see him here. I did not succeed in getting him to be appointed as my successor in Boston. I regret it less, since the choice has fallen upon Bishop Fenwick, who is really a worthy man, and who I dare say is now or must be soon loved and respected in Boston. Permit me to recommend him to your kind attentions, which I have so often experienced myself.

Aware of your friendship for me, and of . . . . I could not apply for advice to any body sooner than to you. I did what you thought was proper in my situation. I do still regret dear Boston, but I do not regret to have acted as I did.

You think right, my dear sir, that my exaltation to an elevated sphere has nothing enticing for me; but certainly the means of doing good, and the opportunities of being extensively useful have increased, and these are the only jewels on my mitre, which are in my eyes both bright and truly precious.

This fine climate is favorable to my health. We are now here in the full beauty of spring.

My best respects to Mrs . . . and all your family. You have all my gratitude and my best prayers and wishes.

I remain with affectionate respect,
Dear and honored Sir,
Your most obedient, humble Servant,
† JOHN, Bishop of Montauban.

AMERICAN BIBLE SOCIETY.

Extract of a Letter from the Treasurer of the American Bible Society.

New York, May 4, 1826.

The American Bible Society are making Spanish America, including Mexico, an important object of their operations. The demand for the Scriptures in Spanish is daily increasing, and their printer and binder are working off edition after edition of Bibles and Testaments for the Bible Society formed at Bogota, Colombia; and the managers are encouraging translations of the Scriptures into the native languages, for the use of the numerous population who do not speak Spanish.—So interesting do the managers consider this object, that a Standing Committee of the most active members of the Board has been specially charged with the subject, and the result of its labors in introducing into Spanish America the Scriptures in Spanish, is one of the most interesting of the communications made at the monthly meetings of the Board of Directors. You will be gratified to learn that the national society is increasing and flourishing. The department of its business, which is under my direction, has, during the present year, been unusually productive—the funds of the Society having advanced about 15 per cent on the amount reported in 1825.

We are glad to perceive the favorable notices which the public prints have taken of Mr Flint's volume of *Travels and Residence in the Valley of the Mississippi*. It is a work of very uncommon attractions, full of a fine spirit, beautiful descriptions, various information, entertaining and characteristic anecdotes, and pleasant remarks. One reads on and on without weariness, passing through scenes perpetually shifting, and so connecting the temper and feelings of the writer with the scenes and incidents, that he seems to be listening to the easy narrative of a friend in familiar conversation, rather than to be reading the lifeless pages of a book.

A minister of the christian connexion said to a friend of ours recently, "You have begun at one end of society, and we at the other; you at the east, and we at the west. The conclusion is, that we shall in time meet and include the whole." We reciprocate cordially the good will implied in this, and respond a hearty amen to the prophecy.

One of the Senators of the United States said, in the debate on the Panama question—into which almost every subject was introduced—that Unitarians are not Christians.

We wish to draw the attention of readers, especially those who reside at a distance, to one of the terms of subscription to this paper, which does not seem to have been much regarded. We refer to that which allows a seventh copy to all who procure six subscribers; or, which is the same thing, makes a discount of one sixth (fifty cents) on the price of the paper, where seven will take it in company, and pay for it together. We apprehend that in many places this union in companies may be found particularly convenient.

The third number of the National Philanthropist appeared on Saturday last, and has received sufficient encouragement to be issued henceforth regularly. We again wish it success. The editor makes the following statement.

"There were granted in this city for the present year almost seven hundred licenses.

"Suppose the population of the city to be 60,000, which is a little more than the last census, and the number of licenses to be 600, which is considerably less than the amount granted, and it shows that more than one hundredth part of the whole population of the city is daily employed in selling ardent spirits to the other parts of the community, at least as one branch of their lawful business. And these licenses relate only to the retailing business; add to this that of the merchant to supply the retailers and country trade, and it clearly appears that one of the most extensive branches of business in Boston is of no kind of use to society; but on the contrary is the source of innumerable evils—pauperism and crime—misery and destruction, among the people."

We understand that the Rev. Mr Furness, of Philadelphia, is expected to preach in the Rev Mr Ware's Church, Hanover street, tomorrow evening. Services to begin at a quarter before 8 o'clock.

This is the season of annual religious meetings. *The Bible Society of Massachusetts* held its anniversary on Thursday, at the Church in Chauncy Place, where a discourse was delivered by Rev. Dr Codman of Dorchester, from Romans xv. 4. *For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures, might have hope.*—Rev. Dr Codman, Rev. Mr Wisner, and Hon. Charles Jackson were elected trustees to supply vacancies by death within the last year.

We give here a connected view of the public meetings next week, which we have endeavored to render complete. We are not certain however but that there may be some omissions.

Monday. The *American Education Society* at the Vestry Room of Hanover street Church for choice of officers. At half past 7 o'clock P. M. the Society will assemble in the Old South Meeting House, to hear the report, and several addresses may be expected.

The *American Tract Society*, at the Vestry of Hanover Street Church for the choice of officers, at 5 o'clock P. M.

The *Board of Commissioners of the Society in Scotland for Propagating Christian Knowledge*, the *Massachusetts Congregational Charitable Society*, and the *Baptist General Convention*, will meet this day.

Tuesday. At 4 o'clock, P. M. a discourse before the *Society for promoting Christian Knowledge, Piety, and Charity*, by the Rev. Mr Pierpont, of Boston, in the Chauncy Place church.

At 7 o'clock P. M. The *American Unitarian Association* meet at the Pantheon Hall. The annual report is to be read, and it is expected that addresses will be made by gentlemen from a distance as well as from this vicinity.

The *Massachusetts Missionary Society*. Annual Meeting and Sermon on Tuesday evening, 7 1-2 o'clock, in the Old South Church.

A Sermon in the evening at the Third Baptist Meeting House before the *Evangelical Tract Society*, by Rev. Mr Jackson, of Charlestown, or in case of failure, by Rev. Mr Train, of Framingham.

The Executive Committee of the *Massachusetts Baptist Education Society* will meet at the house of Mr E. Lincoln, at 10 o'clock, A. M.

Wednesday. At half past 8 o'clock, A. M. *The Ministerial Conference* in Berry Street. Address by Rev. Dr Ware of Cambridge.

The *Baptist Missionary Society of Massachusetts* will meet in the Second Baptist Meeting House, at half past 8 o'clock, A. M. Sermon same day and place, 7 1-2 o'clock, P. M. by the Rev. Benj. C. Grafton.

A sermon in Park Street Meeting House at a quarter before 9 o'clock, before the *Massachusetts Society for Promoting Christian Knowledge*, by Rev. Dr Codman.

At 10 o'clock the discourse before *The Pastoral Association*, in Park St. Church, by Rev. Dr Humphrey of Amherst.

At 12 o'clock the *Election Sermon* before the Government of the Commonwealth, at the Old South Church, by Rev. Mr Dewey of New Bedford.

The *Massachusetts Baptist Charitable Society*, at the Second Baptist Meeting House at 12 o'clock.

At 5 o'clock P. M. the *Convention of Congregational Ministers* meets in the New Court House.

At half past 7 the Sermon before the *Evangelical Missionary Society*, by Rev. Mr Ritchie of Needham, in Federal Street Church.

The *American Tract Society*, at the Old South in the evening, to hear the report and addresses that may be expected.

A Sermon at the Second Baptist Meeting House in the evening before the *Baptist Missionary Society of Massachusetts* by Rev. Mr Grafton, of Plymouth.

Thursday. The anniversary of the *Massachusetts Sabbath School Union* will be celebrated in Park street Meeting House, at half past 3 o'clock, P. M. when the report will be read and addresses may be expected.

At 11 o'clock the discourse before the *Convention of Congregational Ministers*, at Brattle street Church, by Rev. Mr Packard, of Shelburne.

At half past 7 P. M. an Address before the *Massachusetts Society for the Suppression of Intemperance;* by Gamaliel Bradford, M. D. in Federal street Church.

At half past 7 o'clock the *Aux. For. Mis. Society of Boston and vicinity* will meet in Hanover Church, to hear report and addresses.

The *New England Conference Missionary Society* will meet in the Methodist Chapel, Broomfield Lane, in the evening to hear the report, &c.

Friday. At 3 o'clock, P. M. the *Prison Discipline Society* will meet in the vestry of Hanover Church, for the choice of officers. Report and addresses at 4 o'clock.

Meetings for prayer at Park Street meeting house on Wednesday and Thursday morning at 5 o'clock.

On Monday, June 5, the *Artillery Election* Sermon will be preached by Rev. Mr Greenwood.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

THOUGHTS ON BUNKER HILL MONUMENT.

Mr Editor,—In the Boston Courier of May 1st, I observed a paragraph approving an article in the Palladium of May 25th, relating to the Bunker Hill Monument, and proposing a *Mausoleum* instead of an *Obelisk*. I soon obtained the Palladium, and read the article with deep interest. To me the object of the writer appeared philanthropic, patriotic and christian. I agree with him in the opinion, that the proposed obelisk, if erected, will be regarded as a Monument of "victory" rather than of gratitude; that it will be a means of perpetuating unfriendly prejudices, and that "a nation cannot honor itself by erecting trophies to its own glory, any more than an individual by erecting statues to himself."

I had scarcely finished reading the article in the Palladium, when a friend put into my hands the "Journal of a Tour around Hawaii," or Owhyhee. In perusing this book, I was struck with some passages relating to the death of Captain Cook, who was killed on that Island during the time of our Revolutionary struggle. By examining the British accounts of this affair, I was convinced that Great Britain lost *thirteen colonies* and Capt. Cook his *life*, by the same barbarous policy. Some things had occurred in the colonies offensive to Great Britain. She resorted to the *policy of intimidation*, and sent over regular troops to be stationed in Boston. This measure, instead of intimidating, irritated our countrymen, hastened a war, and resulted in the separation of the colonies from the mother country. Capt. Cook had been treated with remarkable hospitality by the natives of Owhyhee,—and the crews of his two ships of war had been for sixteen days abundantly supplied with provision. But some of the islanders were inclined to pilfer, and measures of intimidation were soon resorted to by Capt. Cook. At length a boat was stolen, and upon this occurrence Capt. Cook went on shore armed, and accompanied by a lieutenant and a number of armed marines, to prevail on the king to go on board his ship, intending to detain him, till the stolen property should be restored.—The king consented to go; but his wife and several of his chiefs opposed the measure, suspecting that mischief was intended. While the parties were discussing this affair, the company around them increased; and news soon came from the other side of the bay, that a chief had been killed by Capt. Cook's men. The messenger exclaimed, "It is war!" and related what had been done. The islanders were alarmed and enraged; and some of them approached the Captain in a menacing manner. He had a double barrelled gun, and, to intimidate the natives, he first discharged a barrel loaded with small shot. The effect was the reverse of what he intended; they were not intimidated but irritated. He then discharged a ball, which killed the man against whom it was aimed; and, as might naturally have been anticipated, he soon fell a victim to his own policy. "What followed was a scene of horror." The Lieutenant was wounded; four marines and twenty five of the natives were soon dispatched. Among the latter were several chiefs who had been particularly friendly to Capt. Cook. Before the affair was

settled much more mischief was done than I have mentioned. About half a century has elapsed since that deplorable event. I would now invite attention to what the missionaries relate of the feelings of this people, in regard to that calamitous affair.

"The foreigner, say they, was not to blame, for, in the first instance, our people stole a boat, and he designed to take our king on board, and detain him till it should be returned. After he was dead we all wailed."

"Several of the chiefs frequently express the sorrow they feel whenever they think of him; and the people generally speak of these facts with much apparent regret. Yet they free their king from all blame, as nothing was done by his order."

"The priests and chiefs always appear unwilling to enter into conversation on the subject, and seem to wish to avoid a recollection of the unhappy circumstance."

Journal pp. 74—5—7.

In these extracts we may contemplate the feelings of a pagan people in regard to a bloody fray in which their fathers have been concerned. No exultations on account of their success in killing the British Commander in Chief; no anniversary festival, to celebrate a scene of havoc and human wo; no monuments of victory, to insult the feelings of Britons who may happen to visit the island, and no revilings of the nation to which Captain Cook belonged. On the contrary, these pagans regret that such a sanguinary quarrel ever occurred; they are reluctant to converse much on the subject, or to revive the recollection of circumstances so unhappy, and they are even disposed to apologize for the rash conduct of Capt. Cook, by imputing more of the blame to their own people than perhaps properly belongs to their share.

I was pleased with such feelings in a pagan people, and could not but lament that opposite feelings had been prevalent and popular in our christian country. Could we erect a Bunker Hill Monument expressive of such sentiments as have been manifested at Owhyhee—or one which could indicate regret that a sanguinary battle had ever been necessary in our land,—and a disposition to bury in a Mausoleum all the hostile prejudices occasioned by the Revolutionary war,—I could most cordially acquiesce, and should think such a Monument consistent with the law of love.—But I can hardly conceive of anything—except war itself, more inconsistent with the genuine spirit of Christianity, than to exult in feats of bloodshed, even though wrought in self defence, and to erect monuments in honor of the work of human destruction. However much the revolutionary war may have been overruled to the advantage of our country, or the benefit of Great Britain, certain it is, that the conflict involved a horrible assemblage of evils both natural and moral; nor was either class of these evils confined to one party.

Those who fell at Bunker Hill were all brethren of the same nation; they fell by the hands of each other. According to the laws of war and military subordination, as adopted by our own government, the British troops, who fought and perished on that occasion, died in the *faithful discharge of their duty.*—They obeyed their superiors; and this is required by our martial laws, whatever may be said against the justice of the war. I have not a doubt that the soldiers of each party verily thought that they were doing their duty in killing those of the other. Such is the power of military delusion. But does it become *Christians* to exult in the slaughter of men thus deluded?

One idea deserves more particular attention. Of the "priests and chiefs" of Hawaii it is said, that they "always appear unwilling to enter into conversation on the subject" of their conflict with Capt. Cook; "and seem to wish to avoid renewing the recollection of the unhappy circumstance." If the "chiefs" of our country and the ministers of our religion, were disposed thus to treat our past wars, as events to be deplored, and not as matters for exultation, their example would have a salutary influence throughout the land.

The humiliating fact that there was a time, when the writer of this could unite with others, in celebrating deeds of human slaughter, should doubtless excite candor in him, towards those from whose opinions he now dissents; but the pain which this fact has occasioned in his own breast, should induce him to do all he can to save others from such unpleasant recollections, and self reproach.

On a little reflection I think it must be evident to men of candor and intelligence, that the more such feelings prevail among the people, as have been expressed by the people of Hawaii, the more probable it is that they will avoid such conflicts in future; and that the more any people indulge a disposition to exult and glory in their past wars, the more probable it is, that they will be involved in a succession of wars.

REFLECTOR.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—I perceive notice of the annual meeting of the Evangelical Missionary Society to be Wednesday evening next, at the church in Federal street. I understand this society has been established about fifteen years, and its object is to provide religious teachers in the new settlements in this and neighboring states, and also to assist ordained ministers, whose stipend is diminished by the circumstances of their situation, and not for any fault of the clergyman himself. The missionaries employed and the number of settled ministers thus aided, are twelve, or fifteen.—The services of this society have been very useful to the cause of rational christianity, and its aid is solicted and needed in many places.

The officers and trustees are respectable men, catholic, but evangelical. Their funds are not very large; and they depend upon annual subscriptions, and contributions for sufficient means of effecting all the good which they are called upon to do.

The only object of this short notice is, to remind the pious and liberal, that an opportunity will offer for their affording aid in the cause of their divine master.

B.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—I was greatly delighted with a few paragraphs on education, which appeared on the last page of the Christian Register of the 13th instant, from the pen of Mrs Barbauld. I know not when I have been more struck with the force of a just and important sentiment finely expressed. If those of your readers who are parents, do not remember the piece to which I refer, let them turn to it and study it. It contains in short compass the substance of whole treatises, the essence of volumes of practical wisdom. It points out the *spot* as it were, the very spot, the exact *point*, in which the power of education resides, and in which the whole efficacy of parental discipline consists. It asserts in better and more convincing terms, than I have ever seen used elsewhere, the value of example above precept, and how superior is the power of circumstances in forming the young character, to direct instruction, and express authority. I would recall it to the careful attention of parents.

A FATHER.

CONGRESSIONAL SUMMARY.

IN THE SENATE. Bills to extend the time allowed for the *redemption of lands* sold for direct taxes,—to authorize a subscription to the stock of the *Dismal Swamp Canal Company*, to provide for the building of *Light Houses, Light Vessels*, &c. in Savannah river,—and to make further appropriation for the building of *ten Sloops of War*, were severally passed.—A resolution was agreed to, directing the Secretary of War to cause a system of *Cavalry and Artillery Tactics* to be prepared for the army of the United States.—The Bill to provide for the erection of a *Penitentiary in the District of Columbia*, after an ineffectual opposition by Mr Randolph and others, was passed.—Mr Holmes offered a resolution to adopt certain additional *rules and regulations for the Senate*, having reference to points of order, and the difficulties that have recently occurred. Mr Randolph made some remarks upon it, and in the course of them made an attack upon Mr Lloyd of Massachusetts, which gave rise to a conversation between the Senators of an unpleasant nature.—Bills appropriating $29,513 for settlement of all claims on the United States by the Ex-President Munroe,—to provide for the erection of an *Arsenal in St Louis, Missouri*,—and to extend the width of the *Washington Canal*, were severally passed.

IN THE HOUSE. This body refused to consider the resolutions for the gradual abolition of slavery in the *District of Columbia*.—The Bill supplementary to an act for the *gradual increase of the Navy* was passed.—A resolution was agreed to, authorizing the Speaker to engage Gilbert Stuart to paint a *portrait of General Washington*, as a companion to that of Lafayette in Congress Hall. The subject of the amendments to the *Judiciary Bill* was indefinitely postponed (rejected.)—Bills to *remit the duties* on certain articles destroyed by fire, and also on certain articles presented to the *Roman Catholic Church* of Kentucky, and to provide for the settlement of certain *land claims in Florida*, were severally passed.—Bill to establish the office of *Commissioners of the Customs*, was laid on the table, not to be acted upon this session. The Resolution of the Senate to provide a system of *Cavalry and Artillery Tactics* for the army, passed in concurrence.—Bills authorizing the laying out of a *road in the Territory of Michigan*,—to appropriate $125,000 dollars towards the completion of the *Public Buildings*,—and an appropriation for the *repair of the Cumberland Road*, were severally passed.—A resolution was agreed to, to cause the *remains of Com. Oliver H. Perry* to be removed from Cuba to this country. Bills to fix the compensation of the *Clerks in the public offices*, and for further *regulating the Post Office*, passed.—A resolution was agreed to, directing the Secretary of State to prepare and lay before Congress at the next session, certain information respecting our *claims upon foreign nations*.—The House disagreed to the amendments of the Senate, to the bill for the *relief of James Munroe*, the latter body having voted a sum about twice as large as the former.

CITY AFFAIRS.

IN COMMON COUNCIL. An order passed authorizing the Treasurer to borrow $20,000 for the use of the city.—Resolutions were passed appointing the Directors of the House of Industry, Directors of the establishment for the Reformation of Juvenile Delinquents, and appropriating $3500 for the use of the same.—William Hayden, Jr, was re-chosen Auditor of accounts for the ensuing year.—The subject of the Marginal Street was taken up, and debated at considerable length. The expense of constructing the street, together with one to run parallel with it was estimated at about $37,000. The subject was at length recommitted for further information.

FOREIGN INTELLIGENCE.

ENGLAND. A deficiency in the English Revenue, for the three months ending 5th of April, had occurred of nearly seven hundred thousand pounds, as compared with that of the same period of last year.—The Duke of Devonshire was to proceed immediately to Russia, as ambassador extraordinary at the coronation of the Emperor. It was expected that Parliament would be prorogued, about the 2d or 3d of June.

INCREASE OF CRIME. Considerable alarm appears to exist in England, on account of the rapid increase of crime, and the inability to dispose of the prisoners. In a charge to the Grand Jury in Liverpool, it was stated that upwards of *seventy* of the prisoners tried at the present sessions, were under twenty years of age. In another charge, at the Salford Sessions, the recorder mentioned that there had been two hundred and thirty two commitments in about ten weeks.

INFANT SCHOOLS. Since the year 1819, institutions under the title of "Infant Schools," have been established in different parts of England, where the subject has excited considerable attention. The system of educating children at a *very early age*, was first taken up by the celebrated Robert Owen, his school in New Lanark, is comprised of children of from *eighteen months* to seven years of age. A society has been formed for extending the power and influence of infant schools, and in 1825 they reported that they had 48 schools in operation. Measures have likewise been taken to establish a *model school* in London, to prepare teachers for future establishments.

DISTRESS IN ENGLAND. Accounts from Manchester and its vicinity bring intelligence of the reappearance of distress; and it is said, that no fewer than between 40 and 50,000 persons are again thrown out of employment, and many almost in a state of starvation. The want of orders by the manufacturers, is the cause assigned for this unfortunate recurrence of that distress, which we had hoped was in a great measure alleviated.

IRELAND. The accounts from this country are very unfavorable. Murder and rapine are becoming every day more frequent. It is a mistake to ascribe them to political or religious feelings. They originate in the defects and injustice of the law.

At the Woodford fair in Limerick county, two factions assembled to fight. The police interfered, when both parties joined and pursued them to their barracks. The police fired in their own defence, and three men were killed.

At Waterford a serious disturbance took place, and ten men were sent to gaol. In the county of Clare some violence has been exercised by a band of miscreants.

PORTUGAL. Don Pedro, Emperor of Brazil, has been fully acknowledged at Lisbon, as King of Portugal.

BIBLE IN PRUSSIA. At the request of the Bible Association at Berlin, his Majesty has ordered that a general collection shall be annually made on Whitsunday in all the Protestant Churches of the Monarchy, for the promotion of the objects of this society.

AUSTRIA. The emperor has so far recovered, as to be able to sit up and receive visits from the different members of the imperial family.

It is rumoured that the Arch duke, Ferdinand, eldest son and heir of the emperor, has renounced the throne before hand, through attachment to a contemplative life. It is said that the act of resignation has been deposited in the imperial archives, and that the prince is destined for the church.

GREECE. Accounts from this country, by the way of England, state that the town and fortress of Missolonghi, were taken by storm on the 8th of March.—But from some remarkable discrepancies in dates,(other accounts say that it held out on the first of April,) together with some very improbable circumstances mentioned in the statement, lead us to entertain serious doubts of its authenticity. The reports state, that the Egyptians attacked the place three times, and were repulsed with great loss; but on the fourth attack, they succeeded in taking the place by storm, and massacred the inhabitants, men, women, and children to the number of *eleven thousand*. The Greek Bishop was burnt by a slow fire. Some European officers directed the approaches of the Egyptians. A London paper says, "Mr Stratford Canning has received orders to make such pressing remonstrances to the Turkish Government, against their cruel war with the Greeks, that it is probable he will prevail upon them to cause a suspension of hostilities, until some definitive arrangement could be made."

RUSSIA, ENGLAND AND TURKEY. A letter from Berlin, (Prussia) has been published in Paris, which contains some very extraordinary statements, though we cannot say what degree of attention they are entitled to. It asserts that an arrangement is now in progress between England and Russia, to put a stop to the Greek contest; and at the same time to compensate themselves for their trouble, by taking a small portion of the Ottoman empire for their own use.—That is, the Porte is to relinquish the Peloponesus and some islands to the English, and cede Moldavia and Wallachia to the Russians. These provinces are to become the assylum of the Greek nation, who are to live under their own laws, but under the protection of the allied empires. In return for these cessions, England and Russia, are to guarantee to the Porte the recovery of their full sovereignty over Egypt, the present Pacha to be transferred to another government.

AFRICAN SETTLEMENTS. It was confidently stated in London on the 19th ult. that the British Government were about to abandon the settlement of Cape Coast Castle, on the coast of Africa.

MEXICO. A letter of recent date from Vera Cruz, mentions that Mr Obregon, Minister to the United States has been recalled. A French frigate had arrived there with Commissioners, but the movements of France are said to be looked upon with suspicion. Our Minister, Mr Poinsett expected to conclude a Treaty before the adjournment of the Mexican Congress, but not in season to have it reach Washington before our Congress closes its present session.

DOMESTIC INTELLIGENCE.

REPRESENTATIVE ELECTION. At the election on Saturday last for the choice of six Representatives, only one, Mr Fessenden Clark, was elected. The whole number of votes given was about 2400. The period within which the election is required by law to be made has now elapsed, and of course no further election can take place. The city will now be represented by fifteen members, neither of whom has ever had a seat in the Legislature.

MAINE WESLEYAN SEMINARY. A catalogue of the officers and students of this institution, for the present spring term, has just been published, and exhibits it in a flourishing condition. The course of instruction is intended to be such as will be practically useful—to fit its members for the active business of life, as well as to engage in literary pursuits. The expense of education is very trifling, and the students who be long to the department of industry, are at liberty to pay a part or the whole of this expense, by their own labor. The studies are similar to those of our seminaries of learning of the highest order. The number of students at present attending this institution is sixty three.

EMIGRATION. From a communication recently laid before the House of Representatives, it appears that the whole number of emigrants, from foreign countries, males and females, who arrived in the U. S. in one year was 12,361. The *natural increase* of the population of the U. S. is 360,000 every year. We are therefore, indebted to foreign nations for only one thirtieth part of our whole increase. *N. Y. Obs.*

WESTERN THEOLOGICAL SEMINARY. The Board of Directors of the contemplated Western Theological Seminary, met at Wheeling on the 20th ult. to determine among other things, upon a place to be recommended to the General Assembly for the location of the institution. Proposals were received from thirteen places, each offering to contribute considerable sums, if it were located in their town. The proposal from the town of Alleghany, situated on the opposite side of the river, from Pittsburgh, Penn. offering to subscribe $21,000, together with eighteen acres of land, was accepted, and that town was accordingly recommended to the General Assembly, as the best location for the proposed seminary.

MISSIONARY ORDINATION. On the 17th inst. at the Rev. Mr Osgood's meeting house, in Springfield, were ordained as missionaries to the heathen, Rev. Messrs Josiah Brewer, Eli Smith, Cyrus Stone, and Jeremiah Stone, and Rev. Rufus Anderson, of Boston, Assistant Secretary of the Board of Commissioners for Foreign Missions, as an Evangelist.

GENERAL SUMMARY.

SLAVERY At the late session of the Legislature of Pennsylvania, an act was passed prohibiting the further introduction of slaves into that state for sale.

SCIENCE. A new institution has been formed in Philadelphia with the title of *The Maclurian Lyceum* for the cultivation of the different branches of Natural History. It will have a Library, Cabinet and Lectures, and will soon publish a journal of its proceedings and discoveries. Among the Vice Presidents we read the name of Charles L. Bonaparte.

SALT. The Eastport Sentinel states that considerable quantities of table salt, made from the mineral, are for sale at the stores in that place, put up in small baskets. The business is not carried on extensively, but will be increased if found profitable.

FLORIDA INDIANS. Gov. Duvall, in a letter to the Department of Indian Affairs, gives a deplorable picture of the situation of the Florida Indians. He says, the best of the Indian lands are worth but little, and that nineteen-twentieths of their whole country, within the present boundary, is by far the poorest and most miserable region he ever beheld.

INDIAN CAPTIVITY. It is stated in a Philadelphia paper, that a very interesting publication will shortly appear, detailing the particulars of the captivity and sufferings of Charles Johnson, Esq. of Botetourt, Vir. by the Western Indians, in 1790. It is expected to be an authentic and very interesting work.

NEW NATIONAL ROAD. A letter, signed by 41 members of Congress has been addressed to the Secretary of War, requesting his approbation and support to a proposition for a road from Washington to Buffalo, N. Y. and desiring that a survey and estimate may be made.

NEW PRISON. It is proposed in Connecticut to erect a new State Prison, and employ the convicts in making bricks.

TOMB OF WASHINGTON. It appears that Judge Washington refused permission to a party of 30 members of Congress to visit the sepulchre at Mount Vernon on Sunday. It is said there are a great number of visitors on week days.

SCH. DECATUR. The Sch. Decatur, whose captain and mate appear to have been drowned by some of the slaves, has been carried into N. York, and it seems the blacks were not detained.

POLICE OF PARIS. What is called the Prefectoral Police of Paris costs the government upwards of a million of dollars per annum.

JEWISH PRAYER BOOK. A new edition of the Prayer Book of the Israelites, has been published in New York, printed with elegant types, containing a literal English translation upon the opposite pages.—A writer in Snowden's Advocate observes that these prayers were composed, more than twenty centuries ago, previous to the destruction of the Second Temple, by holy men, at Babylon, called *the men of the Great Synagogue*, among whom were several of the latter prophets; mysteries are said to be contained in part of the work.

NEW SOUTH WALES. The colony has a population of more than 40,000 occupying 700,000 acres of land, possessing 120,000 head of horned cattle, and 350,000 sheep. It yields a colonial revenue of $250,000.

AGRICULTURE. The king of France has decreed that every two years (reckoning from 1825) there shall be granted ten gold medals to such colonial agriculturalists as shall have most distinguished themselves by successful experiments in farming.

A GYMNASIUM is to be established in London, the exercises to consist chiefly of leaping, climbing, running, jumping, riding the wooden horse, and throwing the javelin. There are now several Gymnastic Schools in England.

MONASTIC LIFE. A law has passed the Colombian Congress prohibiting persons of either sex from dedicating themselvs to a monastic life, until they have attained the age of twenty five years.

SUNDAY JOURNALS. More than 50,000 newspapers, a very large portion of which are purchased and read by the laboring classes, are distributed over a circle of 40 miles in diameter, of which London forms the centre.

EDUCATION IN PARAGUAY. All the inhabitants of Paraguay, Indians as well as Creoles, know how to read, write and cypher. Public scoools are every where established, and no child is permitted to leave them until the *Cabildo* (the municipality) of the place, declare that they are sufficiently instructed.

CANAL NAVIGATION. A Canal boat from Buffalo, arrived at Albany, on the 16th inst. freighted with 182 barrels Ohio Pork, being the first cargo of the kind, ever brought to New York, from Ohio.

MEXICO. A letter from Santa Fee, received at St Louis states, that the British were beginning to introduce goods into the country by way of California, and from thence into the interior by mules, which is done at a less expense than they can be brought from Missouri. It is mentioned, however, that we have considerable advantage over them, particularly in white and brown shirtings, of which article there is a very great demand; the duty on them is very heavy, being about eleven cents a yard. If the prohibition of coarse woollen goods was removed, it is thought they would sell very well.

LOUISVILLE CANAL. A law has been passed by Congress, authorising the purchase of 1000 shares by the United States in the Louisville Canal, at the Falls of Ohio, in Kentucky. The loss sustained annually by the commerce of the Ohio, in consequence of the obstruction of the Falls has been rated at 500, to $900,000. The single item of drayage round the Falls has been rated at $100,000.

STEAM NAVIGATION. The beautiful steam boat Legislator, Capt. Porter, arrived at this port on Sunday evening, and on Wednesday started for Portland She is intended as a regular packet between this place, Portland and Bath. It is said she is as fine a boat as ever appeared in this harbour.

HOLLAND. A steam vessel has been launched at Rotterdam, intended to run between that city and the East Indies. She is 230 feet long, and only 30 broad. The launch was effected with some difficulty.

A canal is to be undertaken by government, to enable vessels of the largest burthen to come up to the town.

LITERARY. The Messrs Clarks of Connecticut are about to publish a collection of the most eloquent speeches, which have been delivered on public occasions in the United States.

PERUVIAN ARCHITECTURE. A letter received in this country, from a gentleman who had just visited the ruins of the celebrated Temple of the Sun in Cuzco, states that the masonry of that temple is exceedingly beautiful, and substantial. The stones were cut and grooved so exactly, that he in vain endeavored to introduce a needle between them. This art was lost with the ancient Peruvians, who it is said used the juice of a certain herb, which softened the stone. No European work has ever equalled it.

TRAVELS IN AFRICA. The Narrative of the Travels and Discoveries of Major Denham and Captain Clapperton, in Northern, and Central Africa, in 1822—3—4, has been published in London, in quarto, with forty four plates.

BIBLE SOCIETIES. There are 3000 Bible Societies in the world, founded all within twenty years. Their annual receipts are about $4,500,000, and more than three millions of bibles have been distributed over the globe, in 140 different languages.

TO CORRESPONDENTS.

We acknowledge the receipt of several communications, which shall have place as soon as we can find room for them.

MARRIAGES.

In this city, by Rev. Mr Ware, Mr Abijah S. Johnson to Miss Eliza R. Washburn. By Rev. Mr Pierpont, Mr Simon White to Miss Louisa Bigelow.

In Roxbury, Mr H. R. Kendall, Jr, of this city to Miss Ann F. Seaver, of R.

In Quincy, by Rev. Mr Whitney, Dr John Thayer of Boston, to Miss Sarah Abbot Hardwick, of the former place.

In New York city, Lieut. Charles Lowndes of the navy, to Miss Sarah S. second daughter of the Hon. Edward Lloyd.

In Harmer's Retreat, Penn. Mr Evan W. Thomas, Jr, to Miss Eliza, daughter of the late General Harmer.

In Leicester, Mr Joshua Clapp, of this city, to Miss Lucy Denny, daughter of N. P. Denny, Esq.

DEATHS.

In this city, Mrs Ann C. Lienow, aged 86. Mrs Elizabeth Thompson, aged 70, relict of the late Mr Benjamin Thompson.

In Worcester, Rev. Aretius B. Hull, pastor of the first church and society in that town, aged 38. Miss Maria Allen, daughter of Hon. Joseph Allen.

In Hollis, Lieut. Thaddeus Wheeler, aged 83.

In Berwick, Me, Mr George Cooper, late of Waltham, and a native of Kingston Mass. aged 35.

In Windsor Hill, N. Y. Robert C. Ludlow, of the U. States Navy, aged 39.

In Goffstown, N. H. Mr Thomas Saltmarsh, aged 90, of Watertown, Mass.

In England, the Right Hon. Philadelphia Hannah, relict of the late Thomas Viscount Cremorne, and grand daughter of William Penn, the founder of Pennsylvania.

AMERICAN UNITARIAN ASSOCIATION.

THE Annual Meeting of the AMERICAN UNITARIAN ASSOCIATION will be he held on Tuesday evening, May 30, at 7 o'clock, at the *Pantheon Hall*, Washington Street. All persons interested in Unitarian Christianity are invited to attend the meeting.

EZRA S. GANNETT *Sec'y.*

CONVENTION.

THE annual Convention of the Congregational Ministers of Massachusetts, will be holden in Boston, on the day of General Election, at 5, P. M. in the new Court House; and on Thursday, the 1st of June, a discourse will be delivered before them in Brattle street Church, by the Rev. Dr Packard, of Shelburne, and a contribution made for the relief of indigent widows of Congregational Ministers.

JOHN CODMAN,
Scribe of Convention.

EVANGELICAL MISSION. SOCIETY.

THE Annual meeting of the EVANGELICAL MISSIONARY SOCIETY of Massachusetts will be held in the Vestry Room, Berry street, on Wednesday, the 31st inst. at half past six o'clock. The trustees are requested to meet at the same place at six o'clock. A Discourse will be delivered before the Society in Dr Channing's meeting house, in Federal street, at half past seven o'clock.

A. BRADFORD,
may 27 *Sec'ry of E. M. So.*

NOTICE.

THE Annual Meeting of the MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE, will be held at the Vestry of the Church in Federal-street, at half past 6, P. M. on THURSDAY, June 1.

An Address will be delivered before the society, at 8 o'clock, in the Church, by GAMALIEL BRADFORD M. D. after which a collection will be taken in aid of the funds of the society.

may 27. JOHN WARE, *Sec'ry.*

A STATED Meeting of the *Society for propagating the Gospel among the Indians and others in North America*, will be holden at the Hall of Massachusetts Bank, on Thursday the first day of June at 4 o'clock, P. M.

may 27 3t A. HOLMES, *Sec'ry.*

REES' CYCLOPEDIA.

A COMPLETE SET, 84 parts, with 4 vols. Plates, in good order, is for sale at 81 Washington street, at the low price of $150. may 27. 3t.

EDUCATION.

A PERSON who has had experience as a Teacher, and whose school is pleasantly located at a convenient distance from the city, would be pleased to admit to his special care three or four pupils, who may be designed for business or the University.

REFERENCE—David Reed, Office of the Christian Register. 3t may 27

MONITORIAL SCHOOL FOR BOYS.

THE Subscriber will open a scoool of the above kind on Monday, June 12th. The terms will be from 4 to 12 dollars. The branches taught in the school will be the following—Reading, Spelling, Writing, Arithmetic Mental and Written, English Grammar and Geography, Latin, Greek, Mathematics, History, Astronomy, Rhetoric, Logic, Composition, Natural Philosophy, Elements of Chemistry, Natural History, &c.

In addition to the branches above enumerated, others will be introduced as soon as the progress and classification of the scholars shall warrant.

The school will commence at 8 o'clock A. M. and half past 2 P. M. until further notice. Twelve weeks will constitute a quarter, and the time devoted to vacations will be made known as soon as the wishes of the parents shall have been consulted. Should patronage be seasonably afforded to an extent to justify the measure, the school will commence in the Columbian Hall, (formerly the Columbian Museum.) For remarks upon this location, and for the general plan of the school, the public are referred to the Instructor's *Circular*, copies of which may be obtained at the office of the American Journal of Education, No. 90 Court Street. All parents who are interested in this object, are requested to leave their address at the office of the Journal as soon as possible.

References will be made known to parents when the Instructor shall be honored with an interview.

may 27 3t JOSEPH H. PRICE.

PRIVATE BOARDING.

A SMALL family, without young children, can accommodate a Gentleman and his Wife with a pleasant Parlor and Chamber, and all the conveniences of a comfortable home.—Inquire at the office of the Christian Register. may 27 3t

MISS GILLIS

RESPECTFULLY informs her friends and the public that she continues her School in Woburn, in which are taught the first rudiments, together with English Grammar, Geography, History, Composition, and Arithmetic.

Also Drawing, Painting in Crayons, water and velvet colours; shell, wax, rug, and cheniel work, lace, muslin and various kinds of needle work. Miss G. flatters herself, from the encouragement she has received, that she shall be able to give satisfaction.

The strictest attention will be paid to the manners and morals of those who may be entrusted to her care. Board may be had with her if desired.

Tuition $3,00 per quarter; board $1,50 per week. Reference to Rev. J. Bennett. 6wis* april 22.

LEGACY FOR YOUNG LADIES.

MRS BARBAULD'S posthumous work entitled, "*A Legacy for Young Ladies*," edited by Miss Lucy Aikin, is in the press, and will be published on Election week, at 81 Washington street, (up stairs.)

The January number of the Eclectic Review has the following notice of this interesting little work.

"A Legacy for Young Ladies from Mrs Barbauld, requires only to be announced to excite a general desire to share in it. The pieces which compose this delightful little miscellany, 'were found among her papers by the members of her own family.' They consist chiefly of papers of a light and elegant cast, allegories, prose by a poet, and *jeux d'esprit* in verse, short essays and letters. A singular neatness and perspicuity of style, and a feminine elegance of mind, admirable good sense and true simplicity, characterise all the productions of Mrs Barbauld. There is no pretensions, nothing that savours of *the blue*; she never lectures, or discourses, or theorizes, but charms us at all times with admirable sentiment in beautiful language. We know no one who would better deserve to be styled the Female Addison; only such comparisons must always fail to be very accurate, and the style of Addison is less perfect than hers."

may 20.

RELIGIOUS TRACTS

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity, $1 per 100.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

Poetry.

HYMN.

From the recesses of a lowly spirit
My humble prayer ascends—O Father! hear it!
Upsoaring on the wings of fear and meekness,
Forgive its weakness.

I know, I feel, how mean and how unworthy
The trembling sacrifice I pour before Thee;
What can I offer in Thy presence holy,
But sin and folly?

For in Thy sight—who every bosom viewest,
Cold are our warmest vows, and vain our truest;
Thoughts of a hurrying hour; our lips repeat them,
Our hearts forget them.

We see Thy hand—it leads us, it supports us;
We hear Thy voice—it counsels and it courts us;
And then we turn away—and still Thy kindness
Pardons our blindness.

And still Thy rain descends, Thy sun is glowing,
Fruits ripen round, flowers are beneath us blowing,
And, as if man were some deserving creature,
Joys cover nature.

O how long-suffering, Lord! but Thou delightest
To win with love the wandering—Thou invitest,
By smiles of mercy,—not by frowns or terrors,
Man from his errors,

Who can resist Thy gentle call—appealing
To every generous thought, and grateful feeling?
That voice paternal—whispering, watching ever,
My bosom!—Never.

Father and Saviour! plant within that bosom
These seeds of holiness—and bid them blossom
In fragrance and in beauty bright and vernal,
And spring eternal. *Bowring.*

NARRATIVE.

A LEAF FROM THE LIFE OF A LOOKING-GLASS.

It being very much the custom, as I am informed, even for obscure individuals to furnish some account of themselves, for the edification of the public, I hope I shall not be deemed impertinent for calling your attention to a few particulars of my own history. I cannot, indeed, boast of any very extraordinary incidents; but having, during the course of a long life, had much leisure and opportunity for observation, and being naturally of a *reflecting* cast, I thought it might be in my power to offer some remarks that may not be wholly unprofitable to your readers.

My earliest recollection is that of a carver and gilder's workshop; where I remained for many months, leaning with my face to the wall; and having never known any livelier scene, I was very well contented with my quiet condition. The first object that I remember to have arrested my attention, was, what I now believe must have been a large spider, which, after a vast deal of scampering about, began very deliberately, to weave a curious web all over my face. This afforded me great amusement and not then knowing what far lovelier objects were destined to my gaze, I did not resent the indignity.

A length when little dreaming of any change of fortune, I felt myself suddenly removed from my station; and immediately afterwards underwent a curious operation, which at the time gave me considerable apprehensions for my safety; but these were succeeded by pleasure, upon finding myself arrayed in a broad black frame, handsomely carved and gilt; for you will please to observe, that the period of which I am now speaking was upwards of fourscore years ago. This process being finished, I was presently placed in the shop window, with my face to the street; which was one of the most public in the city. Here my attention was at first distracted by the constant succession of objects that passed before me But it was not long before I began to remark the considerable degree of attention I myself excited; and how much I was distinguished, in this respect, from the other articles, my neighbors, in the shop window. I observed that passengers, who appeared to be posting away upon urgent business, would often just turn and give me a friendly glance as they passed. But I was particularly gratified to observe, that while the old, the shabby, and the wretched, seldom took any notice of me, the young, the gay, and the handsome, generally paid me this compliment; and that these good-looking people always seemed the best pleased with me; which I attributed to their superior discernment. I well remember one young lady, who used to pass my master's shop regularly every morning in her way to school, and who never omitted to turn her head to look at me as she went by; so that, at last, we became well acquainted with each other. I must confess, that at this period of my life, I was in great danger of becoming insufferably vain, from the regards that were then paid me; and, perhaps, I am not the only individual who has formed mistaken notions of the attentions he receives in society.

My vanity, however, received a considerable check from one circumstance; nearly all the goods by which I was surrounded in the shop window (though many of them much more homely in their structure, and humble in their destinations) were disposed of sooner than myself. I had the mortification of seeing one after another bargained for and sent away, while I remained, month after month, without a purchaser. At last, however, a gentleman and lady from the country, (who had been standing some time in the street, inspecting, and, as I perceived, conversing about me,) walked into the shop; and after some altercation with my master, agreed to purchase me; upon which, I was packed up, and sent off. I was very curious, you may suppose, upon arriving at my new quarters to see what kind of life I was likely to lead. I remained, however, some time unmolested in my packing case, and very *flat* I felt there — Upon being, at last, unpacked, I found myself in the hall of a large, lone house in the country. My master and mistress, I soon learned, were new married people, just setting up house-keeping; and I was intended to decorate their best parlour; to which I was presently conveyed; and after some little discussion between them in fixing my longitude and latitude, I was hung up opposite the fire-place, in an angle of ten degress from the wall, according to the fashion of those times.

And there I hung, year after year, almost in perpetual solitude. My master and mistress were sober, regular, old fashioned people; they saw no company except at fair time and Christmas day; on which occasions only, they occupied the best parlour. My countenance used to brighten up, when I saw the annual fire kindled in that ample grate;—and when a cheerful circle of country cousins assembled round it. At those times, I always got a little notice from the young folks; but those festivities over, and I was condemned to another half year of complete loneliness.—How familiar to my recollection at this hour, is that large, old fashioned parlour! I can remember, as well as if I had seen them but yesterday, the noble flowers on the crimson damask chair covers and window curtains; and those curiously carved tables and chairs. I could describe every one of the stories on the Dutch tiles that surrounded the grate; the rich china ornaments on the wide mantle-piece; and the pattern of the paper hangings, which consisted alternately of a parrot, a poppy and a shepherdess,—a parrot, a poppy, and a shepherdess. The room being so little used, the window-shutters were rarely opened; but there were three holes cut in each, in the shape of a heart, through which, day after day, and year after year, I used to watch the long, dim, dusty sunbeams, streaming across the dark parlour. I should mention, however, that I seldom missed a short visit from my master and mistress on a Sunday morning, when they came down stairs, ready dressed for church. I can remember how my mistress used to trot in upon her high-heeled shoes, unfold a leaf of one of the shutters, then come and stand straight before me; then turn half round to the right and left; never failing to see if the corner of her well-starched handkerchief was pinned exactly in the middle. I think I can see her now, in her favourite dove-coloured lustring, (which she wore every Sunday in every summer for seven years at the least,) and her long full ruffles, and worked apron. Then followed my good master; who, though his visit was somewhat shorter, never failed to come and settle his Sunday wig before me.

Time rolled away; and my master and mistress, with all that appertained to them, insensibly suffered from its influence. When I first knew them, they were a young, blooming couple as you would wish to see; but I gradually perceived an alteration. My mistress began to stoop a little; and my master got a cough, which troubled him, more or less, to the end of his days. At first, and for many years, my mistress' foot upon the stairs was light and nimble; and she would come in as blythe and as brisk as a lark; but at last, it was a slow, heavy step; and even my master's began to totter. And, in these respects, every thing else kept pace with them; the crimson damask that I remembered so fresh and bright, was now faded and worn; the dark polished mahogany was, in some places, worm eaten; the parrot's gay plumage on the walls grew dull; and I myself, though long unconscious of it, partook of the universal decay. The dissipated taste I acquired, upon my first introduction to society, had long since subsided; and the quiet, sombre life I led, gave me a grave, meditative turn. The change which I witnessed in all things around me, caused me to reflect much on their vanity; and when, upon the occasions before-mentioned, I used to see the gay, blooming faces of the young, saluting me with so much complacency, I would fain have admonished them of the alteration they must soon undergo;—and have told them how certainly their bloom, also, must fade away as a flower. But, alas! you know, Sir, looking-glasses can only *reflect.*

Miss Jane Taylor.

CHARACTERS.

Urbanus goes to church, but he hardly knows whether he goes out of a sense of duty, or to meet his friends. He wonders at those people who are *profane*, and what pleasure they can find in irreligion; but then he is in as great a wonder at those who would make every day a day of divine worship; he feels no more of the pleasures of piety, than of the pleasures of profaneness. As religion has every thing from him but his *heart*, so he has every thing from religion but its *comforts*. Urbanus likes religion, because it seems an easy way of pleasing God; a *decent* thing, that takes up but little of our time, and is a proper *mixture* in life. But if he was reduced to take comfort in it, he would be as much at a loss as those who have lived without God in the world. When Urbanus thinks of joy, and pleasure, and happiness, he does not think at all of religion. He has gone through a hundred misfortunes, fallen into a variety of hardships; but never thought of making religion his *comfort* in any of them; he makes himself quiet and happy in another manner. He is content with his christianity, not because he is *pious*, but because he is not *profane*. He continues in the same course of religion, not because of any real good he ever found in it, but because it does him no hurt.

Eugenia is a good young woman, full of pious dispositions; she is intending, if ever she has a family, to be the *best mistress* of it that ever was; her house shall be a *shcool* of religion, and her children and servants shall be brought up in the strictest practice of piety; she will spend her time, and live in a very different manner from the rest of the world. It may be so, Eugenia, the piety of your mind makes me think that you intend all this with sincerity. But you are not yet at the head of a family, and perhaps never may be. But, Eugenia, you have now one maid, and you do not know what religion she is of; she dresses you for the church, you ask her for what you want, and then leave her to have as little christianity as she pleases. You turn her away, you hire another, she comes, and goes, no more instructed or edified in religion by living with you, than if she had lived with any body else. And all this comes to pass, because your mind is taken up with greater things, and you reserve yourself to make a whole family religious, if ever you come to be heard of it. You need not stay, Eugenia, to be so extraordinary a person, the opportunity is now in your hands, you may now spend your time, and live in as different a manner from the rest of the world, as ever you can in any other state. Your maid is your family at present, she is under your care, be now that religious governess that you intend to be, teach her the gospel, hear her read, exhort her to pray, take her with you to church, persuade her to love the divine service as you love it, edify her with your conversation, fill her with your own notions of piety, and spare no pains to make her as holy and devout as yourself. When you do thus much good in your present state, then are you that extraordinary person that you intend to be; and till you thus live up to your present state, there is but little hopes that the altering of your state will alter your way of life.

Credula was for some time a tender mother, friendly and charitable to her neighbors, and full of good will towards all people; she is now spiteful malicious, envious, and delights in nothing but scandal. How came Credula thus changed? Why, she has been for several years spending her time in visiting; she entered into scandal and evil speaking at first, merely for the sake of talk; she has gone on talking, till she has talked her very heart and spirit into a taste for nothing else; at first she only detracted from her neighbors and friends, because she was visiting; but now she visits for the sake of detraction. Credula is hardened and cruel in evil speaking, for the same reason that butchers are inhuman and cruel, because she has been so long used to murder the reputation of her neighbors. She has killed all her own family over and over; and if she seeks new acquaintance, it is to get fresh matter for scandal; now all this change in Credula is purely owing to her indulging a talkative temper. *Law's Chr. Perfection.*

Matilda is a fine woman, of good breeding, great sense, and much religion. She has three daughters that are educated by herself. She will not trust them with any one else, or at any school, for fear they should learn any thing ill. She stays with the dancing master all the time he is with them, because she will hear every thing that is said to them.—She has heard them read the scriptures so often, that they can repeat great part of it without book. And there is scarce a good book of devotion, but you may find it in their closets.

Had Matilda lived in the first ages of christianity, when it was practised in the fulness and plainness of its doctrines, she had in all probability been one of its greatest saints.—But as she was born in corrupt times, where she wants examples of christian perfection, and hardly ever saw a piety higher than her own; so she has many defects, and communicates them all to her daughters.

Matilda never was meanly dressed in her life; and nothing pleases her in dress, but that which is very rich and beautiful to the eye.

Her daughters see her great zeal for religion, but then they see an equal earnestness for all sorts of finery. They see she is not negligent of her devotions, but then they see her more careful to preserve her complexion and to prevent those changes, which time and age threaten her with.

They are afraid to meet her, if they have missed the Church; but then they are more afraid to see her, if they are not laced as straight as they can possibly be.

Flavia is very orthodox, she talks warmly against heretics, and schismatics, is generally at church, and often at the sacrament. She once recommended a sermon that was against the pride and vanity of dress, and thought it was very just against Lucinda, whom she takes to be a great deal finer than she need to be. If any one asks Flavia to do something in charity, if she likes the person who makes the proposal, or happens to be in a right temper, she will toss him half a crown, or a crown, and tell him, if he knew what a long milliner's bill she had just received he would think it a great deal for her to give. A quarter of a year after this, she hears a sermon upon the necessity of charity; she thinks the man preaches well, that it is a very proper subject, that people want much to be put in mind of it; but she applies nothing to herself, because she remembers that she gave a crown some time ago, when she could so ill spare it.

Law's Serious Call.

DEVOTIONAL.

SABBATH OF A CHRISTIAN.

As the great value of the sabbatical institution, unquestionably results from its tendency to preserve sentiments of religion in the community; and to secure and facilitate the religious instruction of the christian world; the true christian will always cherish in his own mind and inculcate upon others, an habitual persuasion of the religious distinction of this day. It will be a principle with him, so to make his worldly arrangements as not to encroach unnecessarily on that leisure which the day requires, in order best to effect those spiritual and moral purposes for which it was originally established.

Hence he does not begin with wasting in sleep a greater portion of this day, than of other days in the week. The light of this morning is to him peculiarly grateful. He praises God that the Sun of Righteousness has arisen on mankind with healing in his wings, and sheds on so many hearts the influence of that heavenly rest, which remains for the people of God. His exercises of devotion both in his family and in private, are more lively than common; and he begins the day as if it were a festival in honor of Jesus Christ, the Lord of the Sabbath. He does not this day allow any extraordinary time to the business of personal decoration, as if he were to distinguish this day by new sacrifices to vanity and external appearance. His family are not compelled to occupy themselves this morning in more than common preparations, but if, as every well informed christian will admit, the mind ought always to be ready for the exercises of religion, it would be a shame that the body should be unusually unprepared for a decent attendance on public worship. From this duty no trifling excuse will detain the christain. Much less will he prepare or provide impediments; but he laments the preventions which sometimes occur. He takes care too that those who belong to him should feel it a serious privation to be detained from the house of God.

Hitherto he goes, then, not in quest of amusement, nor with a difficult taste, which exposes him to frequent disappointment; but with a strong feeling of obligation, and a controling sentiment of reverence. He goes not to *hear* only, but to take a part in services, in which he feels a personal interest. His deportment in the house of God is uniformly serious, never marked by impatience, listlessness or indecorum. He is ever desirous to inspire in those about him that reverence which he feels himself. His example tends to impress the strong conviction, that he fears the God in whose presence he worships, and forgets not that holiness becomes his house forever.

The interval of service is not given up by him as a broken space of time, to be got rid of by rambling without an object, or in making unnecessary visits. He and his family are at home; but not engaged in vain recreations.—He endeavors to impress them with the value of this time for religious and moral improvement, and sets them the example of suitable occupations. Nor does he allow himself to calculate on this day for the reception of company; his arrangements are made for quiet and domestic entertainment, never for extraordinary conviviality. He does not solicit the company even of his friends, nor does he refuse it, when it does not interfere with the religious duties of this holy season.

When the hour of service returns, he is again prepared for the worship of God, and appears again with his family and friends, and with the multitude of those who keep holy time. He does not send his family on a service in which he does not care to engage himself, nor think of discharging by proxy, his obligations to God and society.

The remainder of the day, he devotes to moral and intellectual improvement. Then he is at leisure for the most interesting and salutary of his domestic and religious duties. His mind fresh from divine worship, and filled with contemplations of God and eternity, and warmed with sentiments of pure religion, is prepared to examine itself, and hold communion with God.

This day is admirably adapted to the purpose of instructing children and dependents; and no employment can be better suited to its religious character than the education of the young. If these opportunities are neglected, it is pretty certain, no others will be thus employed. What sight on earth, O ye parents, can be compared to a collected family, looking up to the common Father of parents and children, catching the first notions of religion, the first rays of religious truth, from the world of holiness and quiet, on this day which brings us so peculiarly within the sphere of heaven's rest and blessings, within the circle of God's family! On this day the pupils of Christianity seem collected under their common master; and christendom seems changed into a vast school of virtue. Will you not then embrace this tranquil season to teach your children to know and love their Father who is in heaven, to direct them how to pray to him, to make them feel his sacred presence, to inform them of their offences against him, and their need of pardon to impress their minds, with a sense of their obligations, to open to them the wonders of the scripture history, so interesting to young minds; to lead their curious thoughts to the history of Jesus Christ, his miracles, his sufferings, his death, and his wonderful resurrection; to inquire into the impressions they may have received from the public exercises, to remove every injurious prejudice which may be forming; to suppress every springing evil, and to drop the seeds of eternal truth and goodness? These, these are the employments which sanctify the day, which uphold religion in the world, which save thousands from the wreck of everlasting destruction. These are employments for which fathers and mothers may well wish to live; and these insure the continuance and utility of religious institutions. *Ch. Dis.*

VARIETIES.

COMPLAINING.

Some people are always condemning themselves, complaining of their wicked hearts;—and this is their religion. The answer of Whitfield to such a person, on a certain occasion, was admirable. A man, reputedly very pious, perhaps really so, was once complaining to him of his own heart. *What a sinner I am—how little do I profit under preaching—at what distance do I live from God!* &c. Whitfield heard him a while and then replied. *My dear sir, do you really believe all this? for if you do, you had much better confess it to God, than display it to me.* *Chr. Spec.*

AFFLICTIONS.

Afflictions seldom benefit men, during the agonies of the first onset. The mind is in a whirlwind, and the whisperings of truth and consolation cannot then be heard. It is said that oil poured upon the water will smooth the breakers of the sea. But in the storm the pilot boat cannot launch forth to bear that oil. Thus it is with the mind in affliction; it is for a time in too turbulent a state to suffer the oil of consolation to enter it. The time for moral help is when the mental waves are beginning to abate, and have not yet ceased to roll.

It is the hour
Of sorrow's softness, and religion's power.—*ib.*

THE LOVE OF GOD

Is the moving principle of Christianity; but is in the present day, I fear, much misunderstood. It is too often considered as an emotion which terminates in itself.

The love of God may be considered as a principle, operating in two ways. It may be regarded as a *glow of sentiment*, a *gush of feeling*, which leads the possessor to meditate on the divine excellencies, and lose himself in secret communion with the Deity. This love may be called *contemplative* love. It is a passive feeling; it operates most powerfully when a man is most abstracted from the world.

But there is another species of divine love, a principle, which, though far less glowing, *touches* and *controls* all the springs of a good man's *conduct*. This may be called *active* love; it is a very latent principle, considered in itself; but it is very powerful, considered as a quality of other actions.

Now the question is, which of these principles is the most unambiguous fountain of virtue? In which of these regions is fancy most prone to play her allusions and blend her colorings? The former of these principles is so uncertain, that often in sick people, I have seen it confounded with the influence of opium. We may meditate, it is true. David meditated and glowed; but to prove ourselves Christians, we must *act*. The first of these principles *may* be right; the last *cannot* be wrong —*ib.*

MR WARE'S SERMON.

JUST received, at 81 Washington-street, an additional supply of Rev. Henry Ware's Sermon at the dedication of the new church at Northampton.

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From the Rev. Jasper Adams, A. M. Principal and Professor of Mathematics and Natural Philosophy, in Charleston College, South Carolina.

I have been highly gratified with the perusal of your edition of Conversations on Natural Philosophy. The Questions, Notes, and Explanation of Terms are valuable additions to the work, and make this edition superior to any other with which I am acquainted. I shall recommend it wherever I have opportunity. Charleston, Jan. 10, 1826.

Walker's School Dictionary, printed on fine paper, and handsome stereotype plates, with the addition of a Key to Scriptural and Classical proper names.

The Elements of Arithmetic, by Question and Answer, designed for beginners. By James Robinson, Jr. 12 1-2 cts.

Boston, March 25, 1824.

"At a legal meeting of the School Committee this day;—Ordered—that 'Robinson's Elements of Arithmetic, By Question and answer,' be hereafter used by the third and fourth classes, in the writing department of the public Grammar and Writing Schools of this city."

A true copy. Attest,
E. CLAPP, *Sec'y of the School Committee.*

The American Arithmetic, intended as a Sequel to the Elements, in which the various excellencies of Modern Arithmetics are combined, uniting the mental and practical systems. By James Robinson, Jr. Recommended by numerous public Instructers. 75 cts.

Bradford Academy, April 29, 1825.

Dear Sir,—With much pleasure I acknowledge the receipt of a copy of your "American Arithmetic." I have attentively examined the Work, and found it a valuable production. The matter is well arranged, and the rules are clear and definite. I am very glad, that you have not, like many others, neglected the important rule of Annuities. I consider the work, as highly deserving public patronage. That it may meet with the encouragement which I think it justly merits, is the sincere wish of

Yours respectfully,
Mr. James Robinson. BENJAMIN GREENLEAF.

Adams School, Boston June 11, 1825.

Gentlemen,—We have carefully examined the American Arithmetic, and have no hesitation in saying, we think it a better system for the common schools of our country, than any other with which we are acquainted. JONATHAN SNELLING.
B. H. EMERSON.
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Dr Staughton, President of Columbian College, thus speaks of the work:

Philadelphia, June, 9, 1820.

The Geography by Daniel Adams, A M. as far as my judgment extends, is one of the happiest of efforts for imparting profit, popularity, and pleasure, to the science it teaches. The accentuation of difficult words in the first part, is as necessary and useful as the outlines to be committed to memory in the second part, are select and judicious. In part the third the Author has avoided servility in copying from the works of others, and in a style neat and attractive, has exhibited the state of Nations and Cities, not as they presented themselves in the last or former centuries but as they now exist. The work discovers the extensive reading of the Author, and a felicity of talent in fixing on the facts which are best calculated to inform and edify. I wish the work a very extensive circulation. W. STAUGHTON.